

MALICE and HATRED

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بُغْض و كِيْنَه

Bughz-o-Kīnāh

MALICE —AND— HATRED

Presented by

Department of Reforming Books

Majlis Al-Madīna-tul-‘Ilmiyyah (Dawat-e-Islami)

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

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Malice and Hatred
An English translation of 'Bughz-o-Kīnah'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim is aimed at rendering the books and booklets of Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیه and those of Majlis Al-Madīna-tul-'Ilmiyyah into various languages of the world. We are pleased to present the English version of the book 'Bughz-o-Kīnah' under the title of 'Malice and Hatred.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیه. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّہ	Ā/ā
ر	R/r	گ	G/g		

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MALICE AND HATRED

The Noble Prophet ﷺ recited Ṣalāt-o-Salām upon himself

It is narrated by the princess of our Beloved Prophet, Sayyidatunā Fāṭimah Zahrah رضى الله تعالى عنها:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ
وَإِذَا خَرَجَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ

The Beloved and Blessed Prophet ﷺ would recite Ṣalāt upon himself before entering the Masjid and when he ﷺ left the Masjid, he ﷺ would also recite Ṣalāt upon himself. (*Sunan-ut-Tirmizī, Kitāb-uṣ-Ṣalāh, vol. 1, pp. 339, Ḥadīṣ 314*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Ṣalāt-‘Alan-Nabī should be recited upon the Noble Prophet ﷺ at the time of entering as well as leaving a Masjid since it is a Sunnah of our Beloved Prophet ﷺ. A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān رحمه الله تعالى in connection with this Ḥadīṣ has stated: It confirmed two rulings – first is that reciting Ṣalāt-‘Alan-Nabī while entering a Masjid is Sunnah.

As it is narrated in the book of *Shifā* that when entering an empty house or a Masjid, one should recite ‘السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’. Secondly, the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite Ṣalāt-‘Alan-Nabī upon himself; sometimes he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited ‘صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَسَلَّمَ’ and sometimes he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited ‘صَلَّى اللَّهُ عَلَى وَسَلَّمَ’. (*Mirāt-ul-Manājilī*, vol. 1, pp. 450)

The grave was infested with black snakes

Some people came to Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ and said: We went on Ḥajj, another man was also with us. When we reached the place called Zāt-uṣ-Ṣifāḥ¹, that man passed away. We arranged his funeral and dug a grave to bury him. When we were laying him to rest, we found his grave infested with black snakes. We immediately abandoned that grave and dug another grave, which, all of a sudden was also infested with black snakes. We have, therefore, delayed his burial and have come to you for advice. Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘ذَلِكَ الْعِلُّ الَّذِي تَعَلُّ بِهِ انْظَلِقُوا فَأَدِفُونَهُ فِي بَعْضِهَا’, i.e., this is his hatred he kept in his heart towards others! Go, and bury him in the same grave. (*Mawsū’ah Ibn Abid Dunyā, Kitāb-ul-Qubūr*, vol. 6, pp. 83)

Dear Islamic brothers! Did you see that even a person who went on the holy pilgrimage of Hajj was buried in a grave full of black snakes due to hatred that he kept in his heart towards others. This parable is an eye opener for all of us, especially for those whose outward appearance looks very pure and sweet but inwardly they are fully contaminated with malice, hatred and other impurities. Just think about it! What would happen to us if we had to encounter such poisonous snakes and scorpions in our grave? So, before we breathe our last when the respite of repentance is not allowed, let us seek

¹ A place located towards Yemen far from Makkah Mukarramah.

forgiveness of our sins, submitting ourselves in the court of Almighty Allah عَزَّوَجَلَّ and let us pray to our All-powerful Creator عَزَّوَجَلَّ:

*Sānp lipīayn na mayray lāshay say
Qabr mayn kuch na day sazā Yā Rab
Nūr-e-Aḥmad say qabr roshan ḥo
Waḥshat-e-qabr say bachā Yā Rab*

(Wasāil-e-Bakhshish, pp. 88)

We seek His refuge from His wrath and retribution!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Treatment of concealed sins is absolutely necessary

Dear Islamic brothers! Some sins are apparent, such as murder, theft, backbiting, corruption, drinking alcohol whereas some sins are concealed, for instance envy, pride, ostentation, ill-suspicion etcetera. Anyways, whether they are apparent sins or concealed sins, the one committing such sins deserves extreme suffering in Hell; this is why it is necessary to refrain from both kinds of sins. But it is comparatively tougher to save oneself from concealed sins than apparent sins, as apparent sins are easy to be identified, unlike concealed sins which cannot be seen easily, but can only be felt. For the sake of acquiring piety and in order to please Almighty Rab عَزَّوَجَلَّ, we must make efforts to keep the inside clean, along with the outside, malice and hatred is one of the concealed sins. In order to prevent ourselves from its widespread dangers, we must be informed of what malice is and its disadvantages, which kind of malice is worse, how it can be treated, against whom is malice mandatory, and what kind of attitude we need to maintain that prevents others from bearing malice against us?

This book is named ‘*Bughz-o-Kīnaḥ* (Malice and Hatred)’ by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmaḥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاتُهُمُ الْعَالِيَه and efforts are made to provide information about malice and related Madanī pearls of wisdom. Read this book at least thrice with complete concentration and start making efforts to reform yourself.

*Department of Reforming Books
Majlis Al-Madīna-tul-‘Ilmiyyah (Dawat-e-Islami)*

Gunāḥaun nay kaḥīn kā bhī na chāuṛā

Karam muḥḥ per Ḥabīb-e-Kibriyā ḥo

Gunāḥaun kī chūṭay ḥer aik ‘ādat

Sudḥar jāūn karam Yā Mustafā ḥo

(Wasāil-e-Bakhshish, pp. 165)

I must strive to reform myself and people of the entire world,

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What does malice stand for?

To hold enmity in your heart and expressing it when you get a chance is called malice. (*Lisān-ul-Arab, vol. 1, pp. 888*)

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has defined malice in these words: الْحَقْدُ: أَنْ يُلْزِمَ قَلْبُهُ اسْتِثْقَالَهُ وَالْبُغْضَةُ لَهُ وَالتَّفَارَ عَنْهُ وَ أَنْ يَدُومَ ذَلِكَ وَيَبْقَى, i.e., malice signifies that one, in his heart, regards someone else as a burden, he bears hatred, enmity and grudges against him and such feelings remain constant forever. (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 223*)

For instance, there is a person, when you think of him you feel bitterness towards him and a wave of hatred flashes in your heart and mind, when you look at that person you avoid his company. When an opportunity arises to harm him physically, verbally or by any other way, you never miss it – then it is confirmed that you bear pure malice for that person. If the above signs do not appear and you just don't feel like seeing that person, then this is not malice.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Bearing malice towards a Muslim and the ruling of Shari'ah

It is Ḥarām to bear malice and hatred towards a Muslim without any Shar'i reason. (*Fatāwā Razawiyyah*, vol. 6, pp. 526) It implies that someone who neither oppressed us nor did he do any harm in violating our rights. Nevertheless, we bear malice towards him in our heart, which is impermissible and Ḥarām as well as a deed which leads to Hell.

- ❖ If someone oppressed us or violated any of our rights, due to which we bear malice towards him, in this case it is not Ḥarām.
- ❖ Furthermore, if we are not capable of taking revenge on him, we should then wait for the Day of Judgement for the receiving of our rights from him. But forgiving him in the world is better.
- ❖ If one is capable of taking revenge, we can only harm him as much as he harmed us or he violated our rights in possessions etcetera.
- ❖ But having capabilities of taking revenge, if we still forgive him, we would be deserving of even more rewards.
- ❖ If he is likely to be more daring in persecuting us or others, in such cases, taking revenge is better than forgiveness.

(*Aṭ-Ṭarīqa-tul-Muhammadiyyah ma' Al-Ḥadīqa-tun-Nadiyyah*, vol. 3, pp. 86)

Note: Wherever malice is condemned in this book, ‘impermissible or Ḥarām’ have been meant for malice.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Devastating effects of malice

Dear Islamic brothers! Malice is such a deadly concealed malady that the one who is suffering from it bears the sheer losses here in this world and in the Hereafter. Its injurious effects do not spare those who live around and ultimately this fatal disease runs rife in the society and shatters the peace. Family disputes are initiated to insult each other. All efforts are made to humiliate and disgrace one another and trying to inflict financial losses on each other. Instead of being a well-wisher to a Muslim brother, efforts are made to cause him harm with conspiracies against him, which causes serious unrest. Living examples of which can be witnessed these days. May Allah عَزَّوَجَلَّ keep all of us away from this fatal malady!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Malady of the previous Ummah

Malice and hatred are not the growing diseases of now but it is one of the oldest maladies, the Ummah before us also fell victim to it. The most Beloved and the Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Soon my Ummah will suffer from the malady of the previous Ummah.’ The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, ‘What is the malady of the previous Ummah?’ The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Displaying haughtiness, showing off, backbiting of one another,

making efforts to get the better of one another in worldly things, bearing malice towards one another, extreme stinginess till it is changed into persecution and causes serious civil strife and the outbreak of hostility.’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 6, pp. 348, *Hadīṣ* 9016)

Gunāḥaun say mujh ko bachā Yā Ilāhī

Burī ‘ādatayn bhī chūṛā Yā Ilāhī

(*Wasāil-e-Bakhshish*, pp. 79)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Damages caused by malice

Dear Islamic brothers! Secretly growing malice and hatred towards others in one’s heart causes great damage in the world and the Hereafter – let us have a glance:

1. Backbiting & malice are the acts which lead towards Hell

The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ said, *‘إِنَّ النَّيْمَةَ وَالْحَقْدَ فِي النَّارِ لَا يَجْتَمِعَانِ فِي قَلْبِ مُسْلِمٍ’* Verily, backbiting and bearing malice are the deeds of Hell and they both cannot be gathered in a Muslim’s heart.

(*Al-Mu’jam-ul-Awsaṭ*, vol. 3, pp. 301, *Hadīṣ* 4653)

وَالْحَفِيفُ وَالْأَمَانُ! The torments of Hell are extremely frightening and absolutely terrible that they are beyond our imagination. In many Aḥādīṣ and narratives, it is stated that a person who deserves Hell will be sent to Hell with all humiliation and abasement. The intensity of the hellfire will be 70 times more than the fire of the world which would burn the skins into charcoal, bones into carbon, over and

above, intense black smoke will create suffocation and there would be such darkness that one will not be able to see beyond the nose. When a Hell dweller, extremely fatigued of hunger and thirst restrained with chains is served boiling and stinking pus to drink, its intense heat will make the mouth skin come off in flakes. A thorny cactus type food will be to eat. The sinners will be pounded by massive hammers – in short, the infernal region would be a horrific place full of numerous grief and untold misery for the sufferer where apart from other sinners the backbiter and the bearer of malice will also be sent.

We seek refuge in Allah ﷺ from His wrath, being Al-Qaḥḥār and His rage, being Al-Jabbār!

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Forgiveness is not granted

The Prophet of all creation, the Peace of our heart and mind, the most Generous and Kind ﷺ has said: The deeds of mankind are submitted every Mondays and Thursdays, all Mu`minin (true believers) are granted forgiveness except two brothers bearing malice against one another and it is said, 'اُتْرِكُوا أَوْ اِرْكُوا هَذَيْنِ حَتَّى يَفْقِيَا' i.e., leave them; till they give up malice and settle their differences.

(*Ṣaḥīḥ Muslim, pp. 1388, Ḥadīṣ 2565*)

It is time to be deeply regretful for those who bear malice against Muslims. In fact, the grants of forgiveness are given away every Mondays and Thursdays but the one bearing malice as his inner

disease, is deprived of being included in the list of those fortunate people who are granted forgiveness!

Tujhay wāsiṭah sārāy Nabiyaun kā Maulā

Mayrī bakhsh day her khaṭā Yā Ilāhī

(Wasāil-e-Bakhshish, pp. 79)

3. Deprivation of blessings and forgiveness

The Beloved and Blessed Prophet ﷺ has said, ‘Allah عزَّوَجَلَّ gets closer to His bondsmen (befitting to His omnipotence) on the 15th night of the month of Sha’bān, He عزَّوَجَلَّ grants forgiveness to those who seeks His forgiveness, He عزَّوَجَلَّ has mercy on those who wants mercy whereas He عزَّوَجَلَّ leaves them alone who bear malice.’

(Shu’ab-ul-Īmān, vol. 3, pp. 382, Ḥadīṣ 3835)

The night of momentous decisions

Dear Islamic brothers! Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddiqāh رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported a Ḥadīṣ of our most Beloved and Blessed Prophet ﷺ which includes that on the 15th night of Sha’bān the names of those who will die, sustenance of people and the names of those people who would be performing Hajj (this year) are written. *(Tafsīr Ad-Durr-ul-Manṣūr, vol. 7, pp. 402, Sūrah Ad-Dukhān, Taḥt Al-Āyah 5)*

Just ponder over it that how momentous the night of the 15th Sha’bān is! Who knows what is going to be written in his fate! A malicious person is deprived of the grace of forgiveness in this significant night.

Banā day mujhay nayk naykaun kā ṣadaqaḥ

Gunāḥaun say her dam bachā Yā Ilāhī

(Wasāil-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. He won't smell the fragrance of Jannah

Sayyidunā Fuḍayl Bin 'Iyād عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّاب once advising the caliph Ḥārūn Rashīd said: O you with the beautiful face! Remember! You will be held accountable to Allah عَزَّوَجَلَّ about His creature on the Day of Judgement. If you want to protect your beautiful face from the hellfire, never ever spend your morning or evening in a way that you bear malice or hatred towards any Muslim. Indeed, the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'مَنْ أَصْبَحَ لَهُمْ غَاشًّا لَمْ يَرِخْ رَائِحَةَ الْجَنَّةِ' Whosoever wakes up in the morning with malice aforethought, he will not even be able to smell the fragrance of Jannah. Listening to this, the caliph Ḥārūn Rashīd began to cry.

(Hilya-tul-Awliyā, vol. 8, pp. 108, Ḥadīṣ 11536)

'Afw ker aur sadā kay liye rāzī hō jā

Ger karam ker day to Jannat mayn rahūn gā Yā Rab!

(Wasāil-e-Bakhshish, pp. 91)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. The danger of destroying one's faith

Faith is a priceless asset and nothing else could be more important to a Muslim than the safety of his faith; but if he became plagued with malice, hatred and grudges, his faith would be in jeopardy. The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَخْلُقُ
الشَّعْرَ وَلَكِنْ تَخْلُقُ الدِّينَ

You have indulged in the malady of the previous Ummah; jealousy and malice, which shaves off. I do not say that it shaves off hair but it wipes off the religious belief. (Sunan-ut-Tirmizī, vol. 4, pp. 228, Ḥadīṣ 2518)

A renowned commentator of the Glorious Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن in connection with this Ḥadīṣ has stated, ‘These maladies completely destroy religious faith and belief and sometimes a person leaves Islam due to malice and jealousy. Satan has also been a victim of these two maladies.’
(*Mirāt-ul-Manājīh*, vol. 6, pp. 615)

Musalmān ḥay ‘Aṭṭār Tayrī ‘aṭā say

Ḥo Imān per khātimāḥ Yā Ilāḥī

(*Wasāil-e-Bakhshish*, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Du’ās (supplications) are not answered

Sayyidunā Faqīḥ Abul Layṣ Samarqandī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has said, ‘There are three persons whose Du’ā is not answered. First, who eats Ḥarām second, the one backbiting (a lot) and third, the person bearing malice or jealousy in his heart towards his Muslim brother.’
(*Durra-tun-Nāṣihīn*, pp. 70)

Dear Islamic brothers! Du’ā is the best medium of communication with our Rab عَزَّوَجَلَّ for our needs to be fulfilled and through the same medium bondsmen find their hearts’ desires or the treasure of the Hereafter but a malicious person is deprived of the acceptance of his Du’ās (supplications) due to his malice.

Mayn mangtā Tū daynay wālā

Yā Allah mayrī jḥaulī bḥar day

(*Wasāil-e-Bakhshish*, pp. 108)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Lack of devoutness

Sayyidunā Ḥātim Aṣam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ has said, ‘A malicious person is not a religious person, a contemptuous person is not a genuine worshipper, a backbiter is not at peace with himself and one who is jealous is not supported.’ (*Minḥāj-ul-‘Ābidīn*, pp. 75)

We learnt that if anyone suffering from maladies such as malice, backbiting, fault finding, and jealousy, he then does not deserve to be called a righteous and a pious person, no matter how good character he has with an angelic face. May Allah عَزَّوَجَلَّ enable us to adopt inward and outward piety by His grace!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. A door of other sins is opened

Anger causes malice which gives birth to eight devastating maladies: One of them is that a malicious person feels jealousy, i.e., he will become sad when someone is happy and he will be happy when someone becomes unhappy. Second, a cruel person cannot resist the touch of ‘schadenfreude’, i.e., he feels and expresses his pleasure in seeing others in adversities. Third, he discloses his secrets through backbiting, lies and abusive language. Fourth, he would shun him and would not reply to his greetings. Fifth, he would look down upon him and talk to him without seriousness.

Sixth, he will make fun of him. Seventh, he would do him an injustice and sever the relation instead of ‘Ṣilah Raḥmī’, i.e., he will not be obliging and recognising the rights of relatives neither will he be apologetic for his bad behaviour. Eighth, he will definitely harm

him when he gains control over him and urges others to hurt him. If a deeply religious person refrains from sins, he would at least stop doing him any favours which he used to do. He will not behave gracefully towards him, nor will he support him in his work. He will not join him in the remembrance of Allah عَزَّوَجَلَّ nor will he admire him, all such bad deeds lead to greater loss and cause him to become corrupt. (*Kīmiyā-e-Sa'ādat*, vol. 2, pp. 606)

Dear Islamic brothers! Did you see that how a person gets stuck into the quagmire of bad deeds and sins due to malice!

Gunāḥaun nay mayrī kamar toṛ dālī
Mayrā Hashr mayn hogā kyā Yā Ilāhī

(*Wasāil-e-Bakhshish*, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. A malicious person remains restless

A malicious person lives his day and night filled with distress and sorrow, and he turns to be fainthearted. He puts a spoke in someone's wheels, ultimately, he deprives himself of further development. Imām Shāfi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has said, أَقْلُ النَّاسِ فِي الدُّنْيَا رَاحَةُ الْحَسُودِ وَالْحَقُودُ, Malicious and jealous people get least peace of heart in the world.

(*Tanbīh-ul-Mugtarrīn*, pp. 184)

Every other person looks for peace and serenity in his life but a malicious person is fairly oblivious to the fact that this malady simply shatters the peace he has in his heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. It destroys the societal peace

As mentioned on page 6 of this book that malice plays a critical role in destroying the peace of a society. It makes brothers fight one another, it breaks up the family solidarity and makes one family feel hostile towards another, and it is against the requirements of Sharī'ah since the sense of brotherhood is inculcated into Muslims, therefore:

Live as brothers among each other

The most Renowned and Revered Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'لَا تُحَاسِدُوا وَلَا تُبَاغِضُوا وَلَا تُدَابِرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا', i.e., Do not be jealous of one another, do not have malice or hatred towards one another, do not involve in backbiting of one another and O Allah's servants! Live as brothers to each other.

(*Ṣaḥīḥ Bukhārī, Kitāb-ul-Adab, vol. 4, pp. 117, Ḥadīṣ 6066*)

A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَاتِ has stated with regards to this Ḥadīṣ, 'i.e., suspiciousness, jealousy, and malice, etc., are such acts due to which love dies. Whereas Islamic brotherhood is based on sincere love. Therefore, renounce these faults so that you become brothers to one another.' (*Mirāt-ul-Manājīḥ, vol. 6, pp. 608*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Muslims stand guard over one another

The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا', i.e., Undoubtedly, a Mu'min (true believer) for another Mu'min

is similar to a building of which one portion strengthens another portion. (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 181, Ḥadīṣ 481*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The reason of seclusion

When Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِغَالِين preferred seclusion, i.e., away from society, Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِغَالِين came to him and said, 'Due to your seclusion, people have been deprived of your blessings!' Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِغَالِين replied to him in the following two couplets:

ذَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِبِ وَالنَّاسُ بَيْنَ مُخَايَلٍ وَمَارِبِ
يُفْشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالْوَفَا وَفُلُوبُهُمْ مَحْشُوَّةٌ بِعَقَارِبِ

i.e., Loyalty has gone like a day becomes yesterday. And people are left being lost in their thoughts and needs. Typically people tend to be expressing their love and loyalty with one another as usual but their hearts are fully infested with the scorpions of malice and hatred towards one another! (*Taḏkira-tul-Awliyā, pp. 22*)

Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes after this narration: Dear Islamic brothers! Did you see how Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِغَالِين preferred solitude after having had enough of people's hypocrisy! This problem had started to creep in those pure times too; while nowadays who is to be blamed for people's pathetic condition. Alas! Majority of people are in an awful state. When they meet, they treat one another with great respect; inquire about each other's wellbeing and provide each other with warm hospitality – sometimes they make them happy with cold

drinks and sometimes they are pleased with hot tea, betel leaf and other forms of chewing tobacco. Apparently, they have a chat – an informal friendly conversation with a smile and laughter, but in reality they have hatred and malice towards each other hidden in their hearts. (*Ghībat kī Tabāḥ Kāriyān*, pp. 128)

Zāḥir-o-bāḥin ḥamārā aik ḥo

Yeh karam Yā Mustafā farmāiye

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to awaken real passion for refraining from malice, hatred, visible and invisible sins of one sort or another, the Madanī environment of Dawat-e-Islami (a non-political movement for the propagation of Quran and Sunnah) is not less than a great blessing. So, associate yourself with this fragrant Madanī environment. اَللّٰهُمَّ لِلّٰهِ عَزَّوَجَلَّ amazing changes, in other words, a Madanī revolution takes place in the lives of those who are part of Dawat-e-Islami. In this connection, read the account of a Madanī revolution as follows:

Turning over a new leaf!

An Islamic brother, residing in Suiwala, a suburb of Lodhran (Punjab, Pakistan) has given a written statement as follows: I had great passion to keep up with the latest fashion and was so crazy over new movies and dramas that the owner of mini cinema houses in my area consulted with me before they played a new movie or drama. Every latest song was first played at our tailoring shop. I was addicted to lustful glances and indecent movies. It was probably in 1993 when I visited Bāb-ul-Madīnah (Karachi) for a piece of work during which I attended a Sunnah-Inspiring Ijtimā' of Dawat-e-Islami held at Korangi 3½ area along with my maternal cousin where most of my time I spent in roaming about, later I got back to

my hometown, but I could not mend my ways noticeably. However, at least I felt love for Dawat-e-Islami.

Then, by the grace of Allah ﷺ a three-day Madanī Qāfilāḥ came in our vicinity from Lodhran. By virtue of individual efforts made by the devotees of the Prophet, present in the Madanī Qāfilāḥ, I made up my mind and made an intention to travel in a three-day Madanī Qāfilāḥ departing on Thursday, but I could not make it due to some compulsion. However, I did go to Lodhran and attended the weekly Sunnah-Inspiring Ijtimā'. When I reached the Ijtimā', a heartfelt prayer (Du'ā) was being uttered. Soon as I sat down for the Du'ā, I burst into tears and the tears were streaming down my face which in fact started washing away the dark stains of sins from my heart. The following Thursday, approximately twenty Islamic brothers joined the weekly Ijtimā' at Lodhran, in this manner, the people began to participate in the Ijtimā' from our vicinity as well. A bus full of attendees from our town also went to the international Ijtimā' held in Multan, the city of saints. Due to the Madanī environment I not only gave up watching movies, I also recorded religious discourses over the cassettes of our huge song collections that offended my elder brother a lot but I tactfully manipulated the situation.

الحمد لله ﷺ! Both my father and elder brother graced their faces with the beard by the grace of my adopting the Madanī environment. الحمد لله ﷺ! I continued to travel in the Madanī Qāfilāḥs and continued to carry out Madanī activities which resulted in a number of people of my town who associated themselves with Dawat-e-Islami. My wedding was also arranged through the Madanī environment, instead of holding songs and a dance party, there was a fascinating arrangement of Na'at Khuwānī and religious discourses including my 'Bārāt' which left in the loud recitation of Na'at-e-Rasūl ﷺ.

My family, relatives, and acquaintances were greatly surprised to have seen such a wedding for the first time ever. After a few years of my wedding, another brother of mine who was very fashionable, adopted a simple life and grew a beard as well. By the time when my father passed away, a large number of Īṣāl-e-Šawāb was gifted to his departed soul that surprised all since they had never heard about such a large scale of Īṣāl-e-Šawāb for anyone – these are indeed blessings of Dawat-e-Islami. First, I worked as a ‘Nigrān of ‘Alāqāī Mushāwarat’ then was honoured to be responsible for ‘Madanī In’āmāt’ on a divisional level, then I was made in charge of Madanī Qāfilāh by the ‘Kābīnaḥ Mushāwarat’. Now till date, I am trying my level best to fulfil my responsibilities as the servant (i.e., Nigrān) of ‘Kābīnāt Mushāwarat’ and in-charge of the Madanī donation boxes on Kābīnaḥ level.

‘Aṭāye Ḥabīb-e-Khudā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *Madanī Māḥaul*
 Ḥay Fayzān-e-Ghaus-o-Razā رَحِمَهُمُ اللهُ تَعَالَى *Madanī Māḥaul*
 Ba-fayzān-e-Aḥmad Razā إِنَّ شَاءَ اللهُ
 Yeh phūlay phalay gā sadā *Madanī Māḥaul*

(Wasāil-e-Bakhshish, pp. 604)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The worst of malice & hatred

There is no doubt that bearing hatred and malice towards common Muslims without any Shar’ī reason is Ḥarām and it is a deed which leads towards Hell, but bearing any malice towards the honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the descendants of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, religious scholars and the Arabs is far worse than that. People doing such are vehemently condemned.

Commination against malice & hatred towards the companions

Sayyidunā ‘Abdullāh Bin Mughaffal رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘You should fear Allah عَزَّوَجَلَّ for the rights of my Aṣḥāb (companions). Have the fear of Allah عَزَّوَجَلَّ! Do not criticise them after me, the one who held them near and dear; he did so out of my love. And the one who had hatred towards them; (it is as if) he had hatred towards me, the one who persecuted them, it is as though he persecuted me, the one who inflicted pain on me, surely inflicted pain on the Almighty Allah عَزَّوَجَلَّ and the one who inflicted pain on the Almighty Allah عَزَّوَجَلَّ is about to be arrested (captured for punishment) by Allah عَزَّوَجَلَّ.’

(Sunan-ut-Tirmizī, vol. 5, pp. 463, Ḥadīṣ 3888)

Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي has said, ‘A Muslim must respect the Ṣaḥābah رَضِيَ اللهُ تَعَالَى عَنْهُمْ and show intense devotion and love for them from his heart. Their love is the love of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the ill-fated man, who talks with disrespect about the status of the Ṣaḥābah Kirām عَلَيْهِمُ الرِّضْوَان, is the enemy of Almighty Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Muslim must not sit near such a person.’ (Sawāniḥ Karbalā, pp. 31)

My master A’lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shaḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said:

Aḥl-e-Sunnat kā ḥay bayṛā pār Aṣḥāb-e-Ḥuḍūr

Najm ḥayn aur nāo ḥay ‘itrat Rasūlullāh kī

*The Aḥl-e-Sunnat are the successful ones
For Aṣḥāb-e-Ḥuḍūr are the stars and the progeny of the
Prophet is the ship*

(Ḥadāiq-e-Bakhshish, pp. 153)

This couplet means that Ahl-e-Sunnat are successful because the companions of the Noble Prophet ﷺ are like stars for them and the Ahl-e-Bayt-e-Aṭḥār رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ (the sacred progeny of the Prophet ﷺ) are like a ship for them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ghastly end of a person who bore malice and hatred

towards the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ

Dear Islamic brothers! To bear any malice or hatred towards the Ṣaḥābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ will cause a great loss in both the worlds (here & the Hereafter). Thus, Sayyidunā Nūruddīn ‘Abdur Raḥmān Jāmī قُدِّسَ سِرُّهُ السَّامِيُّ narrated in his famous book *Shawāhid-un-Nubūwwah*: Three persons took a tour of Yemen, one of them was from Kufa who was also disrespectful to Shaykhayn Karīmayn (Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا), he was warned against his disobedience but in vain. When they reached near to Yemen they stayed at a certain place and slept. When it was time to leave for their final destination, two of them woke up and made Wuḍū and then woke that insolent Kūfī. He got up and said, ‘Alas! I lagged behind the rest of you because you woke me up exactly at the time when the Holy Prophet ﷺ came and he ﷺ was saying, ‘O impious one! Allah عَزَّوَجَلَّ humiliates and abases an impious and unrighteous person, you will be defaced in this journey.’

When he got up and sat to make Wuḍū, he noticed that his toes began to be distorted and after sometime his both feet were changed into a monkey’s feet, then his knees and at last he became a monkey from head to toes. His friends caught this monkey-like insolent one and tied him to the saddle of a camel and headed towards their

destiny. At the time of sunset, they reached a jungle where some monkeys were gathered. Seeing those monkeys, the insolent one became anxious. He untied himself and joined the monkeys which later came near both the travellers, they got afraid of the horde but the monkeys did not harm them. The insolent Kūfi who had transformed into a monkey also sat near them and kept shedding his tears looking at them repeatedly. After an hour or so, the horde of monkeys left and the insolent monkey followed them too.

(Shawāhid-un-Nubūwwah, pp. 203)

Dear Islamic brothers! Did you see! How a person who had been disrespectful to Shaykhayn Karīmāyn (Sayyidunā Abū Bakr Ṣiddiq and Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا) became a monkey. Sometimes some people are severely punished in this world and are made as examples for others so that people become fearful and refrain from sins and disrespect. May Allah عَزَّوَجَلَّ count us among those who have love for the companions and the Progeny of the Prophet رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The one feeling hatred towards the descendants of the Beloved Prophet will be whipped by the pond of Kawšar

It is narrated by Sayyidunā Ḥasan Bin ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ, ‘Do not bear malice or hatred towards us; as the Beloved and Blessed Prophet لَا يُبْعِضُنَا وَلَا يَحْسُدُنَا أَحَدٌ إِلَّا ذِيْدٌ عَنِ الْخَوْضِ يَوْمَ الْقِيَامَةِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The person who feels hatred or is jealous of us, he will be driven away from the pond of Kawšar through the fire whips on the Judgement Day.’ *(Al-Mu’jam-ul-Awsaṭ, vol. 2, pp. 33, Ḥadīṣ 2405)*

The enemy of the Aĥl-e-Bayt is a Hell dweller

In a prolonged Ḥadīṣ, it is narrated, ‘If anyone visits the place between the sacred corner of the Ka’baĥ and ‘Maqām-e-Ibrāĥīm’ and performs Ṣalāĥ and fasts and then he dies holding enmity towards the Aĥl-e-Bayt, he will enter Hell.’

(*Al-Mustadrak*, vol. 4, pp. 129-130, Ḥadīṣ 4766)

Hubb-e-Sādāt ay Khudā day wāsiṭaĥ

Aĥl-e-Bayt-e-Pāk kā faryād ĥay

(*Wasāil-e-Bakhshish*, pp. 503)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The one bearing malice or hatred towards the Arabs will be deprived of intercession

Some people working in Arab countries as well as some pilgrims, keep abusing the Arabs – we must refrain from this. It is narrated by Sayyidunā ‘Uṣmān Bin ‘Affān رَضِيَ اللَّهُ تَعَالَى عَنْهُ: The Noble Prophet said, ‘مَنْ عَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنْلُهُ مَوَدَّتِي’ Whosoever bears malice and hatred towards the Arabs, he will not be included in my Shafā’at (intercession) nor will he be granted the love for me.

(*Sunan-ut-Tirmizī, Kitāb-ul-Manāqib*, vol. 5, pp. 487, Ḥadīṣ 3954)

He who bore malice towards Arabs he bore malice towards me

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The love for the Arabs is faith and hatred for them is Kufr (disbelief), one who loved the Arabs, he loved me and one who bore any malice towards the Arabs, he bore malice towards me.’

(*Al-Mu’jam-ul-Awsaṭ*, vol. 2, pp. 66, Ḥadīṣ 2537)

When the hatred against the Arabs is Kufr?

‘Allāmah Manāwī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said, ‘The most Renowned and Revered Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an Arab and the glorious Quran is also in the Arabic language, if someone feels malice or hatred towards the Arabs because of these attributions, this malice or hatred will also be considered against the Prophet of Arabs صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is Kufr.’ (*Fayḍ-ul-Qadīr lil-Manāwī, vol. 3, pp. 231, Taḥt Al-Ḥadīṣ 225*)

Love the Arabs for three reasons

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Have love for the Arabs due to three reasons: (1) I am from the Arabs. (2) The Quran is in the Arabic language. (3) The language of Jannah is Arabic.’

(*Shu’ab-ul-Īmān, vol. 2, pp. 230, Ḥadīṣ 1610*)

Husn-e-Yūsuf pay kaṭīn Miṣr mayn angusht-e-zanān

Sar kaṭātay ḥayn tayray nām pay mardān-e-‘Arab

(*Ḥadāiq-e-Bakhshish, pp. 58*)

(*Kufriyah Kalimāt kay bāray mayn Suwāl Jawāb, pp. 286-299*)

Do we need to love the unbelievers of Arabia as well?

Love is conditional on faith. So, not to mention of love for unbelievers and apostates among the Arabs, but it is Wājib to feel hatred towards them. As ‘Allāmah Manāwī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said, ‘It is not just bad to feel hatred towards those Arabs who are either non-believers or Munāfiqīn (hypocrites), rather it is Wājib to do so.’

(*Fayḍ-ul-Qadīr lil-Manāwī, vol. 1, pp. 231, Taḥt Al-Ḥadīṣ 225*)

The Arabs are fellow countrymen of our Holy Prophet ﷺ

Since the Arabs are fellow countrymen of our Beloved Arabian Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the love for the Blessed Prophet ﷺ

demands from us to keep one's tongue under control and to avoid abusive language towards them. But unbelievers, apostates and Munāfiqīn among them must be condemned. As you know that Abū Laḥab was an Arab, nevertheless, a complete Sūrah (chapter) 'Sūrah Laḥab' is present in the Glorious Quran in condemnation of Abū Laḥab. Anyhow, if you have been personally hurt by any Arabs, now then, be patient. Of course, all Arabs have not turned nasty because of that person. To have love for the Arabs, it is enough for us all as the slaves of Mustafa Karīm صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that our dearest master the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an Arab.

*Hāye kis waqt lagī phāns alam kī dil mayn
Kay bahut dūr rahay khār-e-mughilān-e- 'Arab
(Hadāiq-e-Bakhshish, pp. 60)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Feeling hatred towards a scholar and knowledge will result in devastation

The Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'أَعْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُجِبًّا وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكْ' Be a scholar or a student, or a listener to a religious discussion, or be the one who has love for knowledge and do not be the fifth one (i.e., the one who has feelings of hatred towards a scholar and knowledge) which will bring you destruction.' (Al-Jāmi' -uṣ-Ṣaghīr, pp. 78, Ḥadīṣ 1213)

He is spiritually ill with filthy inner self who bears malice against a religious scholar for nothing

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ الرَّحْمَنِ has said in his book *Fatāwā Razawīyyah* volume 21, page 129:

1. If someone speaks ill of a (religious) scholar just because he is a 'scholar' then he is absolutely a disbeliever (Kāfir) and
2. if he admits that his respect is obligatory due to his knowledge but speaks ill of him, abuses him and shows a lack of respect for him owing to personal enmity, then he is an extreme 'Fāsiq-o-Fājir' and
3. if he despises him for nothing then he is spiritually ill with a filthy inner self; and is in danger of committing Kufr (disbelief).
In short: مَنْ أَبْغَضَ عَالِمًا مِنْ غَيْرِ سَبَبٍ ظَاهِرٍ خِيفَ عَلَيْهِ الْكُفْرُ (i.e., 'The one who has malice against a religious scholar without any obvious reason, he is feared to become a Kāfir (disbeliever).'
(*Khulāṣa-tul-Fatāwā*, vol. 4, pp. 388)

Mujh ko ay 'Aṭṭār Sunnī 'ālimaun say piyār ḥay
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ *Dau jāhān mayn mayrā bayṛā pār ḥay*

(*Wasāil-e-Bakhshish*, pp. 646)

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Malice and hatred of a Jew physician against Imām Māzrī

Imām Māzrī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ once fell ill and a Jew physician was treating him, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ got well but relapsed again and again. Many a time it happened. At last, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ called him (the Jew physician) when he was alone and enquired about it. The Jew physician said, 'If you ask me the truth, it is the best deed for us Jews to cause a substantial loss to Muslims of an Imām like you.' Imām Māzrī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ turned him back and by the grace of Allah عَزَّوَجَلَّ, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ got well shortly. Afterwards Imām Māzrī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ concentrated on medical studies and authored many books on medicine. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ also educated his students on it and made

them medical experts. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then forbade Muslims to be treated by a Kāfir (disbeliever)¹ physician.

(*Fatāwā Razawiyyah*, vol. 21, pp. 243)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

An act of penance for hatred against the Awliyā Kirām

A trader of Baghdad used to have deep hatred towards the Awliyā Kirām رَحِمَهُمُ اللهُ السَّلَام. Once he saw Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْكَافِي leaving the Masjid in a hurry after Ṣalāt-ul-Jumu'aḥ. Look at him! He spoke in his mind, 'He pretended to be a Walī! Whereas he has got bored when he was at the Masjid which is why he hurriedly left after Ṣalāt-ul-Jumu'aḥ.'

The trader began to follow him having the same thought in his mind. Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْكَافِي bought some bread from a bakery and headed towards the suburbs of the city. The trader then got angrier and mumbled, 'This man has only left the Masjid for bread, and now he is going to have it sitting at any field in the outskirts of the town.' The trader while chasing him made up his mind that as soon as he would be sitting to eat the bread, he would ask him if a holy saint like him left the Masjid hurriedly just for the sake of eating bread!

He kept following him and finally, the holy saint Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْكَافِي entered a village and reached a Masjid where a sick person was lying. Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْكَافِي sat near the sick person and fed him the bread with his sacred hands. The trader was taken aback. He then left the Masjid to look around the village. After some time he came to the Masjid again, he found the

¹ Read further detail about getting treatment from Kuffār physicians in *Fatāwā Razawiyyah*, volume 21, page 238.

sick man lying at the same place as before but Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي was not present. He asked the sick person where he had gone! The sick person told him that he had left for Baghdad. The trader said, ‘How far is it to Baghdad?’ ‘It is 40 miles’, he replied. The trader mumbled to himself, ‘I really troubled myself with chasing after him for such a long distance and surprisingly I could not realize the long way! Now how would I go back?’ He then asked the sick person that when he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would come back again. ‘On the next Friday’, he said.

The trader was compelled to stay there till the next Friday when Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي came on his time and fed the sick person the bread. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said to the trader, ‘Why did you chase after me?’ The trader respectfully said, ‘Sir, it was my mistake!’ He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, ‘Get up and keep following me.’ Hence, the trader began to follow him and in a short while both were in Baghdad. Witnessing the true miracle of Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي, the trader did penance from hatred towards the Awliyā (the holy saints عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى) and became a devotee of holy people from his heart. (*Raud-ur-Riyāḥīn*, pp. 218)

May Allah عَزَّوَجَلَّ bless him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujḥay Awliyā kī maḥabbat ‘aṭā ker

Tū dīwānah ker Ghauṣ kī Yā Ilāhī

(*Wasāil-e-Bakhshish*, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to acquire the pleasure of Allah عَزَّوَجَلَّ, to inculcate the fear of Allah عَزَّوَجَلَّ in our hearts, for the protection

of our faith, to enhance the remembrance of death, to frighten oneself with the torments of the grave and Hell, to wipe out the habit of apparent and hidden sins, to restrict oneself to acting upon the Sunnah, to kindle the love of the Noble Prophet ﷺ and spark the interest in attaining the neighbourhood of our Beloved and Blessed Prophet ﷺ in Jannah, you must be associated with the fragrant Madanī environment of Dawat-e-Islami – a non-political global movement for the propagation of Quran and Sunnah.

Every month for at least three days, keep travelling in the Madanī Qāfilahs for learning of the Sunnah with the devotees of the Beloved Prophet ﷺ. Make it your daily routine to fill in the booklet of the Madanī In'āmāt by doing Fikr-e-Madīnah (i.e., Madanī contemplation) and be punctual in submitting it to your area representative within the first 10 days of every Madanī (Islamic) month. For your persuasion and motivation a Madanī marvel is presented here:

Individual efforts of a maternal uncle

An Islamic brother aged 20 from Chakwal – Punjab has stated an event and I present it in my words: When I was doing my matriculation, at that time, having fun with friends, playing snooker, brawling and wrangling, bullying and being conceited like a hooligan, and taking interest in attractive young boys were my worst pastime. Upon invitation of a friend, I first started smoking then I got into the nasty habit of hard-drinking. I had such a great zest in bad companies that I would stay out of home for many days and sometimes the whole week. My family were severely disturbed due to my destructive habits which left my father completely exhausted – he had enough of it! And I always turned a deaf ear to them. At last, he stopped talking to me. I was becoming worse than mending my ways and almost four years passed in the same condition.

Once I met my maternal uncle who was attached with the fragrant Madanī environment of Dawat-e-Islami. He was very affectionate towards me. He made up my mind to get admission in a Madanī Training Course held by Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** I was mentally prepared and then for the first time in my life, I joined in the weekly Sunnah-Inspiring Ijtimā' held in Bāb-ul-Madīnah Karachi. When I listened to the thought provoking speech of the Muballigh-e-Dawat-e-Islami, my heart just melted and I felt compelled to have a thought, 'I wish I had come to Faizān-e-Madīnah long ago and repented of my sins!'

Anyhow, my participation in the Madanī Training Course sparked the passion for becoming righteous and doing atonement. Not only was I bestowed with punctuality in performing the Farḍ Ṣalāḥs (five times prayers) but I also had the privilege of offering Ṣalāt-ut-Taḥajjud, Ṣalāt-ul-Ishrāq, Ṣalāt-ul-Chāsht and after Maghrib, Ṣalāt-ul-Awwābīn. I had the opportunity so I got religious knowledge, the rights of parents and the mindset of pleasing Allah **عَزَّوَجَلَّ**. After I had completed the Madanī Training Course, I also made intention to join the Madanī Qāfilah course and travel in a twelve-month Madanī Qāfilah with the Prophet's devotees. May Allah **عَزَّوَجَلَّ** bestow us the ability to remain associated with the fragrant Madanī environment of Dawat-e-Islami till the last breath.

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tayrā shukr Maulā diyā Madanī Māḥaul
Na Chūtay kabhī bhī Khudā Madanī Māḥaul
Salāmat rahay Yā Khudā Madanī Māḥaul
Bachay bad-naẓar say sadā Madanī Māḥaul

(Wasāil-e-Bakhshish, pp. 602)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Bear no malice and hatred towards anyone in your heart

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said to me, 'يَا بُنَيَّ! إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَأَفْعَلْ' O my son! If you could possibly spend your morning and evening without bearing any malice and hatred towards any person then you should do the same. (*Sunan-ut-Tirmizī, Kitāb-ul-'Ilm vol. 4, pp. 309, Ḥadīṣ 2687*)

It implies that in everyday life, we must keep our heart clean and free from impurities like malice and hatred towards our Muslim brothers then it will be visited by Anwār-e-Madīnah (the spiritual lights from Madīnah). A smoked mirror and a bad heart are not respectable. (*Mirāt-ul-Manājīh, vol. 1, pp. 172*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Who is eminent?

Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was requested to state about the one who was superior amongst people. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Every person who has a sound heart, and is true to his words.’ People said that they had known about the one who was true to his words but they had known nothing about the one with a sound heart. The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘هُوَ التَّقِيُّ التَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيٌ وَلَا غِلٌّ وَلَا حَسَدٌ’ i.e., He is such a pure person who has no streak of sin, rebel, malice and jealousy. (*Sunan Ibn Mājah, Kitāb-uz-Zuhd, vol. 4, pp. 475, Ḥadīṣ 4216*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The dweller of Jannah

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that they were present in the best company of the most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when he said to me, ‘يُظَلِّعُ عَلَيْكُمُ الْآنَ مِنْ هَذَا الْفَجْرِ رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ’, i.e., A dweller of Jannah (Paradise) will come to you from this way. At the same time an Anṣārī person reached there, whose beard was wet with water after Wuḍū with his shoes in his left hand. On the second day, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said the same as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did on the previous day and the same person came, it happened on the third day as well.

Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: I visited that Anṣārī person and asked him, ‘Could you have me as your guest please?’ He accepted my request and took me to his home. I stayed at his home for three nights and during my stay I did not find him offering Nawāfil Ṣalāh at night, but I did notice that he did Zikrullāh when he tossed and turned in the bed till it was time of Ṣalāt-ul-Fajr, and either he spoke about goodness or remained silent. Three nights went by and I found his deeds insufficient so I told him that I had heard three times the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘يُظَلِّعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ’, i.e., A dweller of Jannah (Paradise) will come to you now. When each day only you came then I thought of staying with you to see your deed but I did not find you doing extraordinary deeds. When I was leaving, he called me and said, ‘My deed is the same you have already observed, but apart from this I bear no malice towards any Muslims nor does Allah’s blessing to any Muslim makes me jealous.’ Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘This is the very virtue due to which you are elevated to such a high position.’¹ (*Shu‘ab-ul-Īmān*, vol. 5, pp. 264, Ḥadīṣ 6605)

¹ This Ḥadīṣ has been quoted after omission of some words.

May Allah ﷺ bless him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Now through the said parable with glad tidings, we were made aware of the excellence of disinterest in the world and keeping our heart purified from hidden sins, specially from malice and hatred.

*Khaṭāon ko mayrī miṭā Yā Ilāhī
Mujhāy nayk khaṣlat banā Yā Ilāhī*

(Wasāil-e-Bakhshish, pp. 93)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

It is essential to keep your heart clean along with your body

The necessity to keep your apparent body and dress clean and tidy is undeniable but the purity of your heart has its own significance. The Holiest and the most Beloved Rasūl ﷺ has said, 'إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ', i.e., Allah ﷺ does not see your faces and riches, but He ﷺ sees your hearts and deeds. (*Ṣaḥīḥ Muslim*, pp. 1386, Ḥadīṣ 2564)

Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى stated after reporting this Ḥadīṣ in his book *Minḥāj-ul-‘Ābidīn*: The heart is seen by Rabb-ul-‘Ālamīn. I wonder at the person, who takes care of his apparent face through washing to keep it clean from dirt and smudges so that the people would not know about any fault of his face. But he does not take care of his heart which is seen by Allah ﷺ. Whereas, he should

have kept his heart purified so that there would be no impurity left when Allah ﷻ sees to it. But it is a sorry state of affairs that the heart is fully contaminated with dirt and filth whereas the face which is viewed by creation is kept impeccable and immaculate. (*Minhāj-ul-‘Ābidīn*, pp. 68)

Mayray dil say dunyā kī chāhat miṭā ker

Ker ulfat mayn apnī fanā Yā Ilāhī

(*Wasāil-e-Bakhshish*, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

I want to come to you with a clean heart

The Prophet of Raḥmah, the Intercessor of Ummah ﷺ said, *لَا يُبَلِّغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ* None of my companions should convey anything to me from another because I desire to come to you with a clean heart.

(*Sunan Abī Dāwūd, Kitāb-ul-Adab*, vol. 4, pp. 348, Ḥadīṣ 4860)

‘Allāmah Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi رَحِمَهُ اللهُ الْقَوِيُّ explaining the part of this Ḥadīṣ *None of my companions should convey anything to me from (opposing) another* said: It means somebody’s carelessness, misdeed, bad habit, he did so and so or he said so and so, or someone was saying like this. (*Ashī’a-tul-Lam’āt*, vol. 4, pp. 83)

Explaining the second part of this Ḥadīṣ *I desire to come to you with a clean heart*, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān رَحِمَهُ اللهُ الْعَمَّانُ has stated: It means that there would be no malice and no hatred towards anyone in the heart. So, the gist of these statements is that a Muslim should not bear malice towards any

other Muslim so that your hearts could experience the lights (Anwār) of Madīnah otherwise the blessed chest of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is inaccessible to malice, hatred and grudges.

(*Mirāt-ul-Manājīh*, vol. 6, pp. 472)

May Allah عَزَّوَجَلَّ bless him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ponder over your heart

Each Islamic brother should thoroughly and honestly check his heart if there is any feelings of enmity being hidden without any Shar'ī reason towards any person of his own family, relatives, neighborhood, office colleagues, fellow workers, friends or ever against those who are school/college/Madrasah's friends. Do check if there are any hostile feelings towards him? Do you feel happy if any harm is inflicted on him? Are you sure that there is nothing going on like backbiting, tale bearing, violation of rights, and criticizing him? If the honest answer is 'Yes' to all these questions then do repent at once and have a strong determination to avoid malice. This act of self accountability is requested at least once a week if not daily.

Our Madanī aim: I must strive to reform myself and people of the entire world, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Six remedies to cure malice

1. Make Du'ā to prevent malice against faithful & pious people

Every Islamic brother should keep on making Du'ā for the prevention of malice against believers. The following small Quranic Du'ā should be memorised and recited from time to time which is very useful:

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

And put not into our hearts any grudge towards those who believe. O our Lord! Undoubtedly, you are the Beneficent, the Merciful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Al-Ḥashr, verse 10)

There is no need to read the translation with the above mentioned Du'ā, but the meanings should be present in mind.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Remove the causes

Any disease whether it is physical or spiritual has some causes, and if the root causes are controlled, then it is easier to get rid of a disease. Thus, the following are a few possible causes of malice and the method to eradicate them:

The first cause – anger

According to the book *Ihyā-ul-'Ulūm* as well as others, anger is the root cause of malice. When a person being overcome with anger causes anyone any harm, the other person also reacts angrily. Therefore, such a continuous action and reaction results in both the

hearts bearing malice and hatred. That is why if the anger is controlled for the pleasure of Allah ﷺ, not only will the person be rewarded but also it will be the prevention from malice. For the sake of persuasion, following is the excellence of controlling one's anger:

A maiden of Jannah for one who controls his anger

The Prophet of creation, the Peace of our heart and mind, the most Generous and Kind ﷺ said, 'Anyone who suppresses his anger in spite of having the power to vent it, on the Day of Judgement, Allah ﷺ will call him before all His creatures and will authorize him to choose any maiden he likes.' (*Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 325, 326, Ḥadīṣ 4777*)

Husn-e-akhlāq aur narmī do

Dūr ho khū-ay ishti'āl' Āqā

(*Wasāil-e-Bakhshish, pp. 359*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Second cause – suspicion

Suspicion or prejudice can possibly give birth to malice, 'Allāmah Shaykh 'Abdul Mustafa A'ẓamī عَلَيهِ رَحْمَةُ اللَّهِ الْقَوِي giving the pearl of wisdom to Islamic sisters has said, 'When mother-in-law, sisters-in-law, wives of her husband's brothers or any other women seem to be having whispered conversations in the house, a woman should avoid to go near them nor should she be curious about their conversations. She must also avoid suspicions or prejudices that they were conversing about her. This will create malice in the heart against one another

¹ Habit of getting angry; (for further details about anger, go through the booklet 'Cure for Anger' authored by Shaykh-e-Ṭarīqat, Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi وَاعْتَبَرُوا كَالْهَيْمَةِ الْعَالِيَةِ published by Maktaba-tul-Madīnah.

which is not only one of the major sins but also causes serious family disputes.¹ (*Jannatī Zaywar*, pp. 59)

Mujhay ghībat-o-chughlī-o-bad-gumānī Kī āfāt say Tū bachā Yā Ilāhī
(*Wasāil-e-Bakhshish*, pp. 80)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Third cause – gambling & drinking alcohol

Stay miles away from Ḥarām deeds like gambling and drinking alcohol which will lead towards Hell. Both are announced as the causes of bearing malice. Hence in the glorious Quran part 7 Sūrah Al-Māidah, verse 90 to 91, Allah عَزَّوَجَلَّ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O believers! Wine and gambling and idols and foretelling through arrows are only unclean things, a work of devil (satan). So, save yourselves from them, so that you may prosper. The devil (satan) desires only to infuse hatred and enmity among you in through wine and gambling and to bar you from the remembrance of Allah (عَزَّوَجَلَّ) and from prayer, did you then desist?

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, Sūrah Al-Māidah, verses 90-91)

¹ In order to learn further details about suspicion, do read the booklet ‘Suspicion’ published by Maktaba-tul-Madīnah.

In connection with the above mentioned verse, Ṣadr-ul-Afāḍil, Sayyidunā Maulānā Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated in his book *Khazāin-ul-'Irfān*: In these verses, the consequences and the curse of gambling and drinking have been stated – one of the curses' of them is that these Ḥarām (forbidden) deeds cause malice, hatred and enmity and suffering from such deeds, one refrains from Ṣikrullāh and he is also deprived of the punctuality of performing Ṣalāh.

(*Kanz-ul-Īmān ma' Khazāin-ul-'Irfān*, pp. 236 – published by Maktaba-tul-Madīnah)

Tū nashay say bāz ā mat pī sharāb¹

Dau jahān hō jāyain gey warnāh kharāb

(*Wasāil-e-Bakhshish*, pp. 669)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fourth cause – abundance of bounties

One of the causes of malice and hatred among each other is receiving bounties in abundance. It is possible to refrain from it by adopting the habit of being generous and always grateful to Allah عَزَّوَجَلَّ for all His bounties.

Amīr-ul-Mu'minīn Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said that he had listened to the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: لَا تُفْتَحُ الدُّنْيَا عَلَى أَحَدٍ إِلَّا أَلْقَى اللَّهُ عَزَّوَجَلَّ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ The ease of the world is not expanded, but Allah عَزَّوَجَلَّ inflicts malice and hatred on them till the Judgement Day.

(*Musnad Imām Aḥmad*, *Musnad 'Umar Bin Al-Khaṭṭāb*, vol. 1, pp. 45, Ḥadīṣ 93)

¹ For further details about how alcohol harms the body, do read the booklet 'Mother of Evils' published by Maktaba-tul-Madīnah.

You will bear malice & grudge

It is narrated by Sayyidunā Ḥasan رَضِيَ اللهُ تَعَالَى عَنْهُ, that once the most Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the Aṣḥāb-e-Ṣuffāh رَضِيَ اللهُ تَعَالَى عَنْهُمْ and said, ‘How did your morning begin?’ They said, ‘With goodness and benevolence.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Today you are better than (the upcoming time) when a big bowl of meal will be brought to you in the morning and another one in the evening. And you will be decorating your home with curtains same as the Ka’bah is covered by the coverings.’

The Aṣḥāb-e-Ṣuffāh¹ رَضِيَ اللهُ تَعَالَى عَنْهُمْ respectfully said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will we be blessed with these bounties while sticking to our religion?’ ‘Yes’ said the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They said, ‘We will then be better off because we would be charitable (giving Ṣadaqāh & Khayrāt) and will be freeing slaves.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘لَا بَلْ أَنْتُمْ الْيَوْمَ خَيْرٌ إِنَّكُمْ إِذَا طَلَبْتُمُوهَا تَقَاطَعْتُمْ وَتَحَاسَدْتُمْ وَتَدَابَرْتُمْ وَتَبَاغَضْتُمْ’ No! You are better today because you will become jealous of one another when you get such bounties, you will bear malice and enmity with adversity of severed mutual relations. (*Az-Zuhd-ul-Ĥanād*, vol. 2, pp. 390, Ḥadīṣ 760; *Ḥilya-tul-Awliyā*, vol. 1, pp. 416, Ḥadīṣ 1202)

¹ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ endeavoured to meet the necessities of life as well as they used to receive religious education from the Mu’allim-e-A’zam – the most Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but there were 60 to 70 companions from different areas who kept staying as guests of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to acquire religious education in the blessed company of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Their place of residence was a raised tidy platform made of clay called Ṣuffāh in Arabic by the Masjid-un-Nabawī, which is why these great companions of angelic nature are called ‘Aṣḥāb-e-Ṣuffāh’. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ was also one of these fortunate people who is the famous reporter of most Aḥādīṣ. The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the only guardian to bear all their expenditures.

(Derived from: *Mirāt-ul-Manājīh Sharah Mishkāt-ul-Maṣābīh*, vol. 7, pp. 35)

Bearing malice & hatred towards one another roots quickly

The treasures of Kistrā (a Persian ruler at the time of Holy Prophet ﷺ) were presented to Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ started weeping, Sayyidunā ‘Abdur Raḥmān Bin ‘Awf رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘O Amīr-ul-Mu`minīn (رَضِيَ اللهُ تَعَالَى عَنْهُ)! What made you weep? It is the day to be indebted to Allah عَزَّوَجَلَّ, today is the day of bliss, happiness and delight.’ Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘مَا كَثُرَ هَذَا عِنْدَ قَوْمٍ إِلَّا أَلْقَى اللَّهُ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ’, i.e., Allah عَزَّوَجَلَّ inflicts malice and hatred on the nation who accumulate this wealth in abundance. (*Al-Muṣannaf li Ibn Abī Shaybah*, vol. 8, pp. 147, Ḥadīṣ 5)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Make a habit of saying Salām and shaking hands

There is a great excellence of saying Salām and shaking hands with a Muslim which removes malice towards each other and exchanging gifts increases love and removes hatred; the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ has said, ‘تَصَافَحُوا يَذْهَبِ الْغُلُّ وَتَهَادَوْا تَحَابُّوا وَتَذْهَبِ الشَّحْنَاءُ’ Greet with a handshake, malice will end and exchange gifts love will increase and hatred will end. (*Muwatta’ Imām Mālik, Kitāb Husn Al-Khalq, vol. 2, pp. 407, Ḥadīṣ 1731*)

In the light of the said Ḥadīṣ, a renowned commentator of the Glorious Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الْمَلَأَن has stated, ‘Both of these acts are proven; no hostility is provoked with whom you keep shaking hands with. If it happens purely by chance, it cannot stay due to the blessings of shaking hands. Similarly, the mutual exchange of presents ends enmities.’

(*Mirāt-ul-Manājil*, vol. 6, pp. 368)

Madanī pearl: At the time of shaking hands, as per the Sunnah, both the palms should be empty, no handkerchief or object should be held in the hand and one palm must touch another palm.

(*Bahār-e-Sharī'at*, vol. 3, part 16, pp. 471)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Stop irrational thinking

Here are some wise men's quotations, 'Do not ponder over three things:

1. On your poverty and penury (and trouble), because your brooding over it will increase your grief (and stress) and rise your avarice.
2. About your tyrant's oppression against you, because of this, malice will increase and anger will remain constant.
3. Do not ponder over a long life in the world, because you will then waste your life in accumulating wealth whereas in the matter of practicality of deeds you will be only procrastinating.'

We should therefore concentrate on the life of the Hereafter instead of wasting our time in irrational thinking of worldly affairs as our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى had a Madanī way of doing things.

(*Antidote to Suicide*, pp. 50)

Karayn na tang khayālāt-e-bad kabhî, ker day

Shu'ūr-o-fikr ko pākīzgī 'aṭā Yā Rab!

(*Wasāil-e-Bakhshish*, pp. 93)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Love Muslims for the pleasure of Allah ﷺ

Love is the opposite of malice. Therefore, if we have love for our Muslim brothers to earn the pleasure of Allah ﷺ then malice will not find any place to stay in our heart and we will also receive other excellences and advantages as well. The saying of the Noble Prophet ﷺ, 'Whosoever looks at his Muslim brother with love without having any hatred in his heart, then the previous sins of both persons will be forgiven before the look returns.' (*Shu'ab-ul-Īmān*, vol. 5, pp. 270, Ḥadīṣ 6624)

Mayray jis qadar ḥayn aḥbāb unḥayn ker dayn shāḥ baytāb

Milay 'ishq kā khazānah Madanī Madīnāy wālay

(*Wasāil-e-Bakhshish*, pp. 288)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Bearing malice & hatred due to worldly possessions makes no sense

The reason of bearing malice is usually based on worldly things. It is a matter of serious concern that, is it wise to spoil your permanent life in the Hereafter on the cost of your temporary life in the world? Read an Instructive parable as below:

Sayyidunā 'Abdullāh Bin 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said: On the Day of Judgement, the world will be brought in the guise of a blue eyed ugly old woman, her (horrible) teeth will be apparent, she will be faced by all human beings and they will be asked, 'Do you know her?' They will reply, 'We seek refuge of Allah ﷺ from her identification.' It will then be said, 'This is the very world you would shed the blood of one another for the sake of it, you severed your relations, due to this world, you were proud and jealous of one another and used to bear malice towards each other.'

Then the world in the shape of an old woman will be thrown into Hell, she will then say, ‘O Allah ﷻ! Where are my lovers and followers?’ Allah ﷻ will say, ‘Send its followers and lovers towards her (i.e., in Hell) as well.’ (*Shu’ab-ul-Īmān lil-Bayhaqī*, vol. 7, pp. 383, Ḥadīṣ 10671)

Na ḥaun ashk barbād dunyā kay gham mayn

Muhammad kay gham mayn rulā Yā Ilāhī

(*Wasāil-e-Bakhshish*, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Save your children from malice and hatred

The Beloved and Blessed Prophet ﷺ has said, ‘Verily, Allah ﷻ likes it that you treat your offspring equally even in kissing them.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 117, Ḥadīṣ 1895)

In case of many children, parents should treat all their kids equally in love, affection and when giving them something. Without any Shar’i reason, do not ignore any children specially a daughter and do not prefer other children to her. It can ultimately poison their delicate hearts with jealousy and hatred which is very harmful for their self confidence, character and personality building. The Beloved and Blessed Prophet ﷺ has instructed us to treat every child equally out of all offspring.

Sayyidunā Nu’mān Bin Bashīr رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: My father gave me some of his goods, then my mother ‘Umrah Bint-e-Rawāḥāh رَضِيَ اللَّهُ تَعَالَى عَنْهَا said, ‘I will not be pleased until it is witnessed by the most Beloved and the Holiest Prophet ﷺ.’ My father then took me to Rasūl-e-Karīm ﷺ so that he could appeal the Holy Prophet ﷺ to act as a witness to the charity (Ṣadaqaḥ) given to me. The Prophet of Raḥmah, the

Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Have you treated all of your sons in the same manner?’ My father said, ‘No.’ The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Fear Allah عَزَّوَجَلَّ and do justice to your offspring.’ Listening to this, my father got back home and took the goods back given to me as Ṣadaqaḥ. (*Ṣaḥīḥ Muslim*, pp. 878, Ḥadīṣ 1623)

A younger sister was murdered

This is a true story of a city in Punjab (Pakistan) where a family was blessed with a son. Parents loved him very much and he was an apple of their eyes. After some time, Allah عَزَّوَجَلَّ blessed them with a daughter and then she became the focal point of the entire family due to which their son received less attention. It was not a big problem but the son began to feel bad due to inadequate attention while his little sister is given all love and care by everyone. These heightened feelings converted into malice, hatred and envy. Then he started hitting his younger sister and pestered her from time to time with new techniques. The parents did not take it seriously and ignored his behavior. Many years went by then a heartrending incident took place which shook the whole city.

According to the detail, the son took his younger sister on his bicycle for a ride and headed towards a nearby canal without informing the family. He pushed his younger sister into the canal. The young girl kept crying: Help! Brother, Help! Brother. He turned to be stonehearted and kept walking along the bank of the canal until he was certain that his little sister had drowned to death. He came back home happily inside his heart that again he was the only to receive all love and care.

The family got disturbed when they did not find the little girl around and carried out a search for her. Several announcements for

the missing girl were made. The entire city was thoroughly searched but all in vain. Police was also informed, they began investigations and on the third day, the boy disclosed how and why he had killed his little sister. Everyone was shocked and it was the most traumatic event for the parents. The daughter had already departed from the world now the son seemed to be going behind the bars. Hence, the parents had to forgive the son and then he was released by the law.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What are we supposed to do if a person bears malice against us?

Sometimes on the basis of hearsay, an Islamic brother may have feelings that someone bears malice towards him. In fact, it is not true but it is merely his own suspicion or preconceived notion. It is either malice or jealousy both the feelings belong to (Bātin) inner dimension and to be certainly aware of someone's inner feelings is beyond our control.

It is, therefore, advisable to have a positive presumption (Ḥusn-e-Zan), since there is no harm in having a positive opinion whereas there is no benefit in having negative presumptions. If someone's bad behaviour and unfriendly gestures make you feel clearly that the person is malicious towards you then still you have to excuse him and try to change his enmity into friendship through your forbearance, tolerance, positive and friendly attitude.

Sayyidunā Imām Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has written: The one who is treated with malice has three conditions:

1. The rights he deserves must be recognized without any prejudice, this is called justice and this is the highest rank of the Ṣālihīn (pious and righteous people).

2. He should be done a favour of tolerance and good manners, and this is the way of the Şiddiqīn.
3. Treating him badly which he does not deserve is oppression and this is the way of cruel people. (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 224)

Bachā lo! Nār-e-dozakh say bichāray ḥāsidaun ko bhī

Mayn kyūn chāhūn kisī kī bhī burāyī Yā Rasūlallāh

(*Wasāil-e-Bakhshish*, pp. 247)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Amnesty was announced on the conquest of Makkah

It is mentioned on page 438 of *Sīrat-e-Mustafa*, [the 869-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: After the conquest of Makkah, the Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, being the Emperor of Islam, held the first public court in the divine Haram where apart from the Islamic army, thousands of unbelievers were present.

The Prophet of creation, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ glanced at the huge crowd of thousands of people and found them standing with their heads down and lowered gaze, the elites of the Quraysh were standing speechless. Among these oppressors and persecutors there were also those people who used to place thorns in his path and also those who pelted him with stones many a times. There were those fierce people who tried to assassinate the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ over and over again. The crowd included those merciless and barbarous ones who ‘martyred’ the blessed teeth and injured the blessed face which was covered with blood. There were those unrestrained people who had wounded the Prophetic heart through their abusive

language and shameful acts of false accusations. And those brutal and cruel people were also present there who had tried to strangle him with a scarf. There were those statues of cruelty and masters of barbarity in persecution who dropped his daughter Sayyidatunā Zaynab رَضِيَ اللَّهُ تَعَالَى عَنْهَا from a camel with a lance due to which she suffered a miscarriage. They were thirsty for his blood. Their starving thirst could not be satiated except by the prophetic blood.

There were those vicious and fierce warriors whose offensive attacks and cruelty had shaken up the city of Madīnah. The murderer of the Prophet's uncle Sayyidunā Ḥamzaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ and those who cut his nose, ears, eyes and those who chewed his liver, they were also present in the crowd. The oppressors who had tortured the faithful companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Bilāl, Ṣuḥayb, 'Ammār, Khabbāb, Khubayb, Zayd Bin Daṣṣnaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, etc., through tying them down with ropes, they were whipped and made to lie on the blazing hot desert sands, some were made to lie on blazing coals of fire, some were folded in mats made of date palm leaves and their noses were smoked and they were strangled.

In short, they were all the most cruel of people, resembling beasts; showing a lack of human sensibility after fulfilling their brutal desires. Today, they were all trembling criminals under the custody of the Islamic army of 10 to 12 thousand Muḥājirīn and Anṣār. They were thinking that perhaps their bodies would be torn into pieces by dogs and their remains would be fed to black kites and crows, their children would be brutally massacred, their generation would be perished and their towns and villages would be plundered and then annihilated by the furious army of the Anṣār and Muḥājirīn. These criminals were trembling with fear in their hearts. Their bodies were convulsing with terror and panic, their hearts were pounding fast and they could see nothing but a despairing view of the horrible

clouds of black smoke from the earth till the sky being despondent. In such a desperate and hopeless condition, suddenly, The merciful gaze of the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards those evildoers and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Do you know how I am going to deal with you today?’ This terrifying question threw the criminals into a state of intense fear and desperation and they started to shiver.

But seeing the prophetic awe of the blessed forehead, shivering in desperation, they gave one voice to their hopes and said, ‘أَنْتَ كَرِيمٌ وَأَبْنُ أَنْجٍ كَرِيمٍ’ You are a kind brother and the son of a kind father. They were all staring at the most graceful face of prophetic elegance; they were all ears, and looking forward to the crucial answer of the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the spur of the moment, the Conqueror of Makkah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed in his blessed accent, ‘لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ فَادْهَبُوا أَنْتُمْ الطُّلُقَاءُ’ Today, there is no allegation against you. Go! You all are free!

(*Al-Mawāhib-ul-Ladunniyyah*, vol. 3, pp. 449)

All of a sudden, listening to the prophetic decree, all criminals broke into tears with repentance, they were in tears of gratitude trickling down their cheeks with the core of their hearts and soon the creed of Islam ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ’ was raised from their tongues. The walls and doors of the Ḥaram-e-Ka’bah were illuminated with Nūr (light) of the divine blessings caused by the slogans of Islam. That was unexpected and a spontaneous revolution occurred. It seemed:

Jahān tārik thā, bay-nūr thā aur sakht kālā thā

Koī parday say kyā niklā kay ghār ghār mayn ujālā thā

(*Sīrat-e-Mustafa*, pp. 438-441)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Love replaced malice and hatred

Seeing the acme of his positive attitude and noble deeds, the enemies of our Dearest Prophet (ﷺ) would look up to him with great love, below are three examples of his kindness:

1. Šumāmāh Bin Ušāl Yamāmī رَضِيَ اللَّهُ تَعَالَى عَنْهُ a leader of the Yamāmāh tribe, said, after he had embraced Islam, ‘By Allah عَزَّوَجَلَّ! To me there was no face on the earth I disliked more than that of the Prophet ﷺ, today, the same face is dearest to me. By Allah عَزَّوَجَلَّ! To me there was no religion more wretched than the Prophet’s ﷺ. Now his very religion is the most favourite of mine. By Allah عَزَّوَجَلَّ! To me no city was more detestable than the city of the Prophet ﷺ. By Allah عَزَّوَجَلَّ! Now the same city is the most favourite city of mine.’ (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 131, Ḥadīṣ 4372*)
2. Ħind Bint-e-‘Utbaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهَا (the wife of Abū Sufyān Bin Ḥarb) who had chewed up the liver of Sayyidunā Amīr Ḥamzaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ, after she had embraced Islam she said, ‘Yā Rasūlallāh ﷺ! No person from any family on earth was more hateful than a person belonged to your family, but today in my view no person from any family on the earth is dearer to me than any person who belongs to your family.’ (*Ṣaḥīḥ Bukhārī, vol. 2, pp. 567, Ḥadīṣ 3825*)
3. Ṣafwān Bin Umayyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘On the day of Ḥunayn, the Beloved Prophet ﷺ gave me wealth despite the fact that the Noble Prophet ﷺ was the most contemptible to me. He ﷺ continued gifting me till the Blessed Prophet ﷺ became the most beloved to me.’ (*Sunan-ut-Tirmiḏī, Kitāb-uz-Zakāḥ, vol. 2, pp. 147, Ḥadīṣ 666*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How a Jew full of hatred and malice embraced Islam?

Following the footsteps of the Prophet of Raḥmaḥ, the Intercessor of the Ummaḥ ﷺ, our holy saints رَحْمَةُ اللَّهِ تَعَالَى used to show such endless patience on the bad behaviour of the people having malice and hatred that they, at last, would feel sorry being released from malice and hatred and fell in loving them. As an example, read the following parable: Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقْلَاءُ rented a house to live in. His neighbour was a Jew.

On the basis of malice and hatred towards him, the Jew would drain out dirty water and other contamination into his house through a roof gutter but he maintained silence. At last, one day the Jew came and said, ‘Sir, do you not have any complaints about the contamination falling from my roof drain?’ He رَحْمَةُ اللَّهِ تَعَالَى said softly, ‘I sweep away all the contamination, which falls from your roof gutter into my house.’ The Jew said, ‘Don’t you get angry despite such inconvenience?’ He رَحْمَةُ اللَّهِ تَعَالَى replied, ‘Yes, I do get angry, but I suppress my anger because my Creator Allah عَزَّوَجَلَّ says:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

And who restrain anger and are forgiving towards mankind; and the righteous are the beloveds of Allah.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Āl-e-‘Imrān, verse 134)

After listening to this reply, the Jew embraced Islam.

(Tazkira-tul-Awliyā, pp. 51)

Nigāḥ-e-Walī mayn woḥ tāšīr daykhī

Badaltī ḥazāraun kī taqdīr daykhī

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

I had hatred towards you

The maid of a famous companion Sayyidunā Abū Dardā رضي الله تعالى عنه once said to him, ‘O master, tell me the truth whether you are a human or a jinn?’ He رضي الله تعالى عنه said, ‘الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I am a human.’ She said, ‘You do not seem to be a human since I have been feeding you poison for the last forty days and nothing happened to you.’ He رضي الله تعالى عنه said, ‘Do you not know about those people who continue doing Zikrullāh in abundance, nothing can harm them and I do the same with Ism-e-A’zam.’ She enquired of that Ism-e-A’zam. He رضي الله تعالى عنه said (I recite this before I eat or drink anything):

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Translation: I begin with the name of Allah عَزَّوَجَلَّ with the blessings of whose name nothing from the earth and skies can cause any harm. He is the All-Hearing, All-Knowing.

Afterwards, he رضي الله تعالى عنه asked his maid about the reason of poisoning his food. She said, ‘I had hatred against you.’ Listening to her reply, he رضي الله تعالى عنه said, ‘(لَوْجِهَ اللَّهِ) i.e., I have freed you for the sake of Allah عَزَّوَجَلَّ. And whatever harms you did to me, I have forgiven you.’ (*Hayāt-ul-Haywān-ul-Kubrā*, vol. 1, pp. 391)

سُبْحَنَ اللَّهُ عَزَّوَجَلَّ! What great people they were! And, of course, they were the right commentators of the verse in the Holy Quran:

إِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ

Repel the evil with one which is better.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 24, Sūrah Ḥā-Mīm As-Sajdah, verse 34)

He رَحِمَ اللهُ تَعَالَى عَنْهُ freed his maid who poisoned him several times instead of punishing her.

May Allah عَزَّوَجَلَّ bless him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A malice bearer can also benefit you

A wise man can get more benefit from an enemy bearing pure malice towards him than his friend who connives at his faults. In this regard, Imām Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has written: Listen to your enemies when they talk about your faults because an enemy's eye reveals each and every fault. So, a wise man gets more benefit by listening to his faults stated by his enemies instead of listening to his friends who always admire him and hide his faults. But the problem is that the human nature considers enemy's talks against him as a pack of lies based on jealousy. Whereas sensible people learn a lesson from their enemies also and compensate their flaws concluding that there must be some faults being kept in view by his enemy.

(Mukāshafa-tul-Qulūb, pp. 253)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The ways to save others from your malice

We would be better off refraining from things due to which others start suffering from malice against us, in this connection, 10 Madanī pearls are given as under:

1. Avoid interrupting someone's conversation

It is against the etiquettes to interrupt and cut someone's talk while he is talking because he will suffer from malice against you. Sayyidunā ‘Abdullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا once said, ‘Do not interrupt a fool's conversation for he will give you torture and do not break up the conversation of an enlightened person as he will feel hatred towards you.’ (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 224)

2. Avoid smiling during condolences

It is a nice deed to offer your condolences to a grieved, but on such an occasion avoid smiling, since your smile will cause malice and hatred against you in others' hearts. (*Majmū'ah Rasāil Imām Ghazālī*, pp. 409)

3. Be careful in pointing out someone's mistake

We must be careful while pointing out accent or grammatical mistakes in someone's conversation because this might cause malice in the heart of that person. Probably with a view to the same prudence the following Shar'i ruling has been stated in the book of *Baḥār-e-Sharī'at*: It is Wājib on the listener to inform the reciter when he makes a mistake during the recitation of the Holy Quran provided that this must not cause malice and hatred in his heart. (*Baḥār-e-Sharī'at*, vol. 1, part 3, pp. 553)

4. Act in accordance with the occasion

The place where people tend to act upon the etiquettes or Mustahabbāt in accordance with Sharī'ah, it will likely cause malice and hatred in the heart of people if you act upon otherwise. Thus, it is written in *Baḥār-e-Sharī'at*: When there is a fear that if you do not stand in respect of someone, he will bear malice and hatred towards you specially the place where there is a custom of standing in respect then

you should stand so that a Muslim brother can be saved from bearing malice and hatred. (*Bahār-e-Sharī'at*, vol. 3, part 16, pp. 473)

5. Seeking advice removes malice & hatred

Where a lot of people are involved in work, the act of seeking a suggestion from people creates close relations among them. Seeking suggestions is an auspicious act. The person who is consulted, becomes happy to have felt his own recognition, importance and honour and his relation and friendship with the seeker of advice will increase. But if a displeased Islamic brother is sought for advice then this act will not only release his anger but also remove his malice and hatred creating love and pleasure in his heart إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

(*Madanī Kāmaun kī Taqsim*, pp. 42)

6. The way to reform someone should be full of affection

When the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would hear something annoying about someone, the Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hiding his annoying act from others, had a beautiful way to reform him, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say, 'مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا', i.e., What has happened to the people that they talk like this?

(*Sunan Abī Dāwūd, Kitāb-ul-Adab*, vol. 4, pp. 328, Ḥadīṣ 4788)

Would that we all had learnt the real way to reform! As for our way of making someone understand, what we are always doing is that without any Shar'ī reason, either we reveal his name before all or by casting a glance at him, we make him understand in such a way that we reveal entire faults of that poor fellow to others! Just ask your conscience if it is really to make someone understand something or humiliating him? Will this improve the situation or further deteriorate it? We must remember that if a person before us becomes silent or

accepts whatever we say due to our awe, we will leave him with some harshness in his heart which can cause to open the door of malice, hatred, backbiting and defamation etcetera.

Sayyidatunā Umm-e-Dardā رضى الله تعالى عنها stated, ‘Whosoever advised his brother in public, he stigmatized him and the one who did so in private then he graced him.’ (*Shu’ab-ul-Īmān*, vol. 6, pp. 112, *Raqm* 7641) On the other hand, if the secret advice does not work, he should then (according to his social position and at a proper time) be advised publicly. (*Tanbīh-ul-Ghāfilīn*, pp. 49; *Ghībat kī Tabāh Kāriyān*, pp. 160)

7. Do not send marriage proposals upon proposals

Sometimes it happens that a marriage proposal between two families is being considered when a third party meddles in the affairs, or during a business deal between two persons, someone as a third party interferes in the deal. In such cases, the second party being deprived of benefits, suffers from malice and hatred towards the third party being the spoiler of the deal. Therefore, one should shun meddling in such issues.

8. Do not discourage for nothing

Everyone likes to be encouraged whether he is able to finish the assigned work properly or not. On the other hand, some Islamic brothers cannot take any constructive criticism of their work, but consider it as though they are being discouraged and so they regard the critics quite negatively in their hearts. And thus we had better not criticize the work done by anyone. If he himself requests for criticism even then a careful way should be adopted. Firstly, all merits of his work should be recognized and he should be encouraged, for instance. Then demerits and rectifiable aspects should be expressed in proper words. But many people fail to understand this strategy

and they harshly criticise everyone and increase the number of their foes. Such people desperately need to ponder over their attitude.

9. Do not scold others

The habit of scolding, rebuking and interrupting someone all the time is likely to create malice in him towards us, so prevention is advised. Try to understand the point through the following parable:

A servant showing his terms & conditions from far

A bad-tempered wealthy man was in the habit of scolding and admonishing his servants all the time due to which his servants bore him pure malice. The wealthy man had already given to every servant his job description in black and white. He used to humiliate the servant showing his job description whosoever overlooked his work.

Once he was dismounting from his horse after enjoying himself with the passion of horse riding. One of his legs got entangled in the stirrup and at the same time the horse ran away with the rider being hung upside down. He shouted at his servant for help who was present at the scene. The servant fully availed the opportunity to pay back in the same coin. He, in spite of offering his master some help, took out the list of his job description given by his master, raised it and said, 'You have not mentioned that in case of such entanglement, this is my duty to help you release from the stirrup.' Listening to his servant's response, the wealthy man greatly regretted his bad attitude he displayed towards his servants.

10. Have spiritual treatment too

Dear Islamic brothers! Along with the stated remedies for malice, have the following seven spiritual remedies as well with Ṣalāt-ʿAlan-Nabī before and after it:

1. When you feel malice against anyone, recite once ‘أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ’ and then spit thrice on your left shoulder without saliva.
2. The one who recites ‘أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ’ ten times a day, Allah عَزَّوَجَلَّ appoints an angel to give him protection against satan.
3. The one who recites Sūrah Al-Ikhlās 11 times in the morning (the duration from post-midnight to the glimmering of the first ray of the sun is called morning) cannot be incited to commit sin by satan with his troop until and unless the reciter commits a sin himself. (*Al-Wazīfa-tul-Karīmāh*, pp. 21)
4. Reciting Sūrah An-Nās suffices to remove evil thoughts.
5. A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān رَحِمَهُ اللّٰهُ الْمَتَانِ has stated: Awliyā Kirām رَحِمَهُمُ اللّٰهُ السَّلَام said, ‘Whosoever recites ‘لَا حَوْلَ’ 21 times (morning and evening) and blows onto water and drinks it; اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ he will live in peace against the evil thoughts from satan to a considerable extent.’ (*Mirāt-ul-Manājīh*, vol. 1, pp. 87)
6. ‘هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٢٠﴾’¹, saying this will immediately remove the evil thought.
7. ‘سُبْحٰنَ الْمَلِكِ الْحَقّٰقِ ﴿١﴾ اِنْ يَّشَآءْ يُدْهِبْكُمْ وَيَاْتْ بِخَلْقٍ جَدِيْدٍ ﴿٢﴾ وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿٣﴾’², reciting this in abundance eradicates the evil thoughts.
(Derived from: *Fatawā Razawiyyah* – referenced, vol. 1, pp. 770)

¹ Part 27, Sūrah Al-Ḥadīd, verse 3

² Part 13, Sūrah Ibrāhīm, verse 19, 20

(The part of verse in this Du'a has been elucidated in parentheses with different Arabic font for your information).

(Derived from: *Naykī kī Da'wat*, pp. 104-106)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

No one will bear malice and hatred against any one

Dear Islamic brothers! An era is due to come before the day of Resurrection when no one will bear any malice or hatred against anyone; it is reported by Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: By Allah عَزَّوَجَلَّ! The son of Maryam (i.e., Nabī 'Īsā عَلَيْهِ السَّلَام) will come to the earth; he will rule the world justly, abolish the cross, kill the swine and put an end to Jizyah. She camels will be no more used to work so unleashed to stray and malice, hatred and envy will die out. He will invite the people to have wealth but no one will accept it.

(*Ṣaḥīḥ Muslim*, pp. 91, *Ḥadīṣ* 243)

A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated about the part of this Ḥadīṣ 'And malice, hatred and envy will die out' that by the grace of Sayyidunā 'Īsā عَلَيْهِ السَّلَام malice, hatred and envy will be removed from the people's hearts because instead of worldly love everyone will be caring for their religious faith passionately. The love for world is the root cause of all evils so once the root is out, there would be no more stems left. (*Mirāt-ul-Manājīḥ*, vol. 7, pp. 339)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

There would be no malice or hatred among the dwellers of Jannah

Allah عزَّوَجَلَّ has shown the dwellers of Jannah to be like this:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾

And We have removed whatever resentments which were in their chests – they are brothers to one another, sitting face to face on the thrones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 14, Sūrah Al-Ḥajr, verse 47)

The Prophet of creation, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبٌ وَاحِدٌ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا

i.e., there would be no more differences among the residents of Jannah, neither will they have any malice or hatred against each other! Their hearts will be purified and will invoke the greatness of Allah عزَّوَجَلَّ in the morning and in the evening.

(Ṣaḥīḥ Bukhārī, vol. 2, pp. 391, Ḥadīṣ 3245)

How can malice and envy exist!

Sayyidunā Abū Ḥafṣ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘The hearts that have become familiar and have recognised Allah’s love, the hearts that hang together on His friendship, and the hearts that are accustomed to Ṣikrullāh, how can they be the residence of malice and hatred! Indeed, these hearts are free from sensual temptations and instinctive malice. But they have been blessed and are shining with the bright light of profound religious impulses due to which they have become brothers to one another.’ (*‘Awārif-ul-Ma’ārif*, pp. 34)

Further types of malice

For the sake of Almighty Allah's pleasure, bearing malice towards someone, who oppresses the weak, kills people, leads the people to commit sins or he/she is non-Muslim or has corrupt-beliefs etcetera, is permissible and appreciated. The following narrations and parables will explain and help one to understand:

Superior deed

On the authority of Sayyidunā Abū Ṣar رَضِيَ اللهُ تَعَالَى عَنْهُ who said: The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ' i.e., the best of all deeds is to have love for the sake of Allah عَزَّوَجَلَّ and to have enmity for the sake of Him.

(Sunan Abī Dāwūd, vol. 4, pp. 264, Ḥadīṣ 4599)

Dear Islamic brothers! To love someone for the sake of Allah عَزَّوَجَلَّ implies that to have love for a person because he is sincere to Islam. Similarly, to have enmity for Allah's pleasure means that to have hostility towards a person due to the fact that he/she is either an enemy of Islam or not a practicing Muslim. *(Nuzḥa-tul-Qārī, vol. 1, pp. 295)*

We might have a misunderstanding!

Dear Islamic brothers! Before we start bearing malice and hatred against someone, we must think deeply that are we justifiably acting upon the permissible condition! Lest we may be under a wrong impression! Try to apprehend this through the following narration:

It is narrated by Sayyidunā 'Āmir Bin Wāṣilah رَضِيَ اللهُ تَعَالَى عَنْهُ that once (during the visible life of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) a person happened to go past a group of people and greeted them, they replied to his greeting. After he had left, one of them remarked about that person and said, 'I feel hatred towards him for the sake

of Allah **عَزَّوَجَلَّ**.' The members of the group told him that it was misbehavior to pass such bad remarks for a guest just left. By Allah **عَزَّوَجَلَّ**! We must pass your bad remarks to him. Then they said to a person, 'O so-and-so! Stand up and convey him the same.' Consequently, the messenger reached him and told him about the bad remarks.

After listening to the messenger, the person went to the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and said, 'Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! I happened to visit a gathering of Muslims. I greeted them. A so-and-so was also among them. All of them greeted me back. When I left, one of them came to me on the way and told me that so-and-so person had said, 'بُغْضٌ فِي اللَّهِ', i.e., (I feel hatred towards him for Allah's sake). Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Please call and ask him as to why he feels hatred towards me.' The Prophet of Raḥmah, the Intercessor of the Ummah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** called him and asked about the matter. He accepted that he had said so. The Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'Why do you feel hatred towards him?' He said, 'I am his neighbour and a well-wisher, by Allah **عَزَّوَجَلَّ**! I have never seen him offering (Nafl) Ṣalāh in addition to Farḍ Ṣalāh. Whereas Farḍ Ṣalāh is offered by every good and bad person.'

The complainant said, 'Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Kindly ask him if he has even found me delaying Farḍ Ṣalāh or have I ever overlooked while doing Wuḍū? Or is there any negligence in Rukū' and Sujūd?' The Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** asked him, he replied in the negative and said, 'I have not seen him doing anything like that.' He further said, 'By Allah **عَزَّوَجَلَّ**! I have never seen him fasting (Nafl) except Ramadan, whereas Farḍ fasting is offered by every good and bad person in the month of Ramadan.' Listening to him the complainant said, 'Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Please ask him if he has ever seen me giving up the fasting in Ramadan or not

properly fulfilling the rights of fasting!’ In his reply he said, ‘No.’ Then he said, ‘By Allah ﷺ I have never seen giving anything away to any needy or beggar except Zakāh or spending his money in the path of Allah ﷺ. As for Zakāh, it is given by every good or bad person.’ The complainant said, ‘Yā Rasūlallāh ﷺ! Please ask him if he has ever witnessed me doing carelessness in giving Zakāh or evading it.’ He said, ‘No.’ The Beloved Rasūl ﷺ said, (to the person bearing malice), ‘فَمِنْ أَدْرَى لَعَلَّهُ خَيْرٌ مِنْكَ!’ Stand up! I do not know perhaps he is better than you.

(Musnad Imām Aḥmad, vol. 9, pp. 210, Hadīṣ 2386)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Did you ever show affection for those whom I love and bear malice towards my enemies?

The Beloved and Blessed Prophet ﷺ said, ‘On the Day of Judgement a person will be brought for accountability, he will have an assumption that there are no sins in his book of deeds. He will then be questioned by Allah ﷺ, ‘Did you have friendship with My friends?’ He would say, ‘O Allah ﷺ! You are the Supreme Self-Sufficient of people.’ The Rabb-e-‘Azīm ﷺ will say, ‘Did you bear hatred against my enemies?’ He would say, ‘O the Absolute Ruler Allah ﷺ! I did not like enmity between me and anyone.’ Allah ﷺ will say, ‘لَا يَنْتَالُ رَحْمَتِي مَنْ لَمْ يُوَالِ أَوْلِيَّائِي وَيُعَادِيَ أَعْدَائِي’ i.e., He will not be able to find My Raḥmah (blessings), who did not have friendship with My friends and bear hatred towards My foes.

(Al-Mu’jam-ul-Kabīr, vol. 22, pp. 59, Hadīṣ 140)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Corrupt beliefs-holding person was not fed

Once Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ came out of the Masjid after offering Ṣalāt-ul-Maghrib, meanwhile, a person yelled, ‘Is there somebody that feeds the traveller?’ Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said to his servant, ‘Bring him with you.’ The traveller was served a meal. He had just started eating his meal when he spoke a word indicating his corrupt beliefs. Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ had the meal removed from him and chased him away from the house. (Kanz-ul-‘Ummāl, vol. 10, pp. 117, Ḥadīṣ 2938)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

When a non-Muslim touched A’lā Ḥaḍrat

My master A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said in *Malfūzāt* that: It is Farḍ on each and every Muslim to have love for all friends of Allah عَزَّوَجَلَّ {i.e., Prophets, companions of the Prophets and Awliyā-Allah (the friends of Allah عَزَّوَجَلَّ), etc. etc.} and to have hatred against His all enemies (i.e., disbelievers, atheists, apostates and the people holding corrupt belief). This is our absolute belief.

(During the same context, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said): اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I have found hatred in my heart against all the enemies of Allah ever since I came of age. Once I went to my village, all servants of Chopāl (meeting place) had to go to Budaun to attend a legal proceeding, so I stayed alone. At that time, I was suffering from intestinal colic (abdominal pain), the colicky pain started in the afternoon and I hardly managed to make Wuḍū but could not stand to offer Ṣalāt-uz-Zuḥr. I supplicated to Allah عَزَّوَجَلَّ and asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for help. Rab عَزَّوَجَلَّ listens to the Du’ā

(supplications) of those who are worried. I made an intention and started offering my Sunnah Ṣalāh; no colic remained. When I finished my Ṣalāh, the colic relapsed with the same intensity. I immediately stood up and started my Farḍ Ṣalāh, the colicky pain was no more but when I finished, I had the same painful condition which prolonged till the time of Ṣalāt-ul-‘Aṣr. I was completely restless and kept tossing around on the bed.

Meanwhile, a Hindu Brahman of the village was going past, the door was open, so he saw me and came inside. He touched my abdomen and said, ‘Do you have pain in here?’ Feeling the touch of his impure and contaminated hand on my body was so disgusting and hateful for me that I forgot my acute pain. This affliction, that a hand of an infidel was on my abdomen, was more hurting. One should feel such an open hostility (against Allah’s enemies)! (*Malḡūṣāt A’lā Ḥaḍrat*, pp. 276)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The company of those who hold corrupt belief, is a deadly poison for faith

It is mentioned on page 63 of *Ghībat kī Tabāh Kāriyān* which is a chapter of *Faizān-e-Sunnat*, volume 2 [the 504-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami]: The companionship of religious bigots (i.e., those having corrupt beliefs) is a deadly poison for faith; it is forbidden in the Aḥādīṣ to keep friendly relations with them. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who greets a religious bigot or meets him with a warm welcome or pleases him with his attitude; he insults the thing which Allah عَزَّ وَجَلَّ revealed on His Prophet Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).’ (*Tārīkh Baghdad*, vol. 10, pp. 262)

The Prophet of creation, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who showed great (respect and) admiration for a religious bigot; he gave a helping hand in shattering the Islamic belief.’

(Al-Mu’jam-ul-Awsaṭ, vol. 5, pp. 118, Ḥadīṣ 6772)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Stay away from them and they must be distant from you; lest they should mislead you and put you into making mischief.’

(Muqaddamah Ṣaḥīḥ Muslim, pp. 9, Ḥadīṣ 7)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Religious or worldly education must not be acquired from a heretic

Forbidding us to receive religious or worldly education from religious bigot (i.e., a heretic), A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: The company of unbelievers is like a fire; even the well educated, sensible and adult males destroyed their belief due to their company. The story of ‘Imrān Bin Ḥaṭṭān Raqāshī is quite famous, as he was a prominent Muḥaddiṣ during the time of the Tābi’īn, but he مَعَاذَ اللَّهِ عَزَّوَجَلَّ became a Khārijī after having the company of a Khārijī woman. In the beginning, he claimed that (after getting married) he would convert her to a Sunnī Muslim. (Here those unwise people should learn a lesson who consider themselves to be staunch Sunnī and are reported to be saying that none can budge them from their doctrine even an inch.)

My master A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has further said: When their company has such an impact (that a renowned Muḥaddiṣ went astray) then

how disastrous it would be to make a religious bigot your teacher, since a teacher is a great source of inspiration, then giving your children into the custody of disbelieving women (or men) would be done by only the one who (himself) does not have any concern with regards to his religion nor does he care if his children deviate from true Islamic beliefs and teachings. (*Fatāwā Razawīyyah*, vol. 23, pp. 692)

*Mahfūz Khudā rakhnā sadā bay-adabaun say
Aur mujh say bhī sarzad na kabhī bay-adabī ho*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The précis of the book

- ❖ Malice is a deadly internal disease, and it is Farḍ (mandatory) to be informed about it.
- ❖ Malice implies that one feels burden in his heart about someone; one feels malice and hatred towards him and such feelings remain in his heart permanently.
- ❖ To bear malice towards a Muslim brother without any Sharʿī reason is Ḥarām.
- ❖ To have malice against a cruel person is permissible whereas bearing malice towards a corrupt-beliefs-holding person or disbeliever is Wājib (compulsory).

The bearer of malice will face the following consequences

1. Entrance into Hell
2. Deprivation of salvation
3. He is deprived even on Shab-e-Barā`at
4. He will not be able to smell the fragrance of Jannah

5. Risk of losing faith
6. Prayers (Du'ās) are not answered
7. It leads towards other sins
8. He cannot live in peace
9. Having malice towards the Prophet's companions, Aḥl-e-Bayt Sādāt رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, eminent scholars and Arabs is much worse.

Remedy for malice

1. Pray to Allah عَزَّوَجَلَّ to refrain from malice against believers.
2. Remove the causes of malice (such as anger, negative presumptions, intoxication, and gambling etcetera).
3. Make a habit of greeting with Salām and shaking hands.
4. Leave unnecessary pondering
5. Love all Muslims in order to attain the pleasure of Allah عَزَّوَجَلَّ.
6. Think deeply about the damages or disadvantages of bearing malice and hatred because of material possessions.

Ways to save others from malice towards you

1. Do not interrupt others while talking
2. Be careful in pointing out one's mistake
3. Act according to the situation
4. Seeking advice removes malice and hatred
5. The way of rectifying someone must be full of love
6. Avoid sending continuous marriage proposals
7. Do not discourage others for nothing
8. Do not scold others
9. Practice the spiritual treatments as well.

For details, please read this book again.

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

Du'a [دُعَا]: Supplication

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Halāl [حَالَال]: Lawful (by Sharī'aḥ)

Harām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāḥ.

Kanz-ul-Īmān [كَزْزَالْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Aḥl-e-Sunnat, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī Imām Aḥmad Razā Khan عَلَيْهِ السَّلَام.

Makrūḥ [مَكْرُوه]: Disliked

Ṣalāt/Ṣalāt-'Alan-Nabī [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shar'i [شَرْعِي]: According to Sharī'aḥ

Sharī'at/Sharī'aḥ [شَرِيعَةٌ]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Wājib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

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BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.



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